

'Asking Masomeen^{asws} for Needs'

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Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Asking Masomeen^{asws} for Needs

Summary:

Ahadith on similar topics to 'Asking Masomeen^{asws} for Needs', i.e., seeking help (Saying 'Ya Ali Madad'), use of Wasila (Shirk and Wasila), distributing sustenance and creation via miracles (Raziq o Khaliq) and present and watching ('Hazir o Nazir') –attributed to 'Wali Allah' (Appointed Guardians - from Allah^{azwj}), and 'Ghair Allah' (who are and who are not) have already been presented, see the links below:

https://hubeali.com/articles/SayingYaAli_asws_Madad.pdf

<http://hubeali.com/articles/Shirk-and-Wasila-20101.pdf>

https://www.hubeali.com/articles/Raziq_O_Khaliq.pdf

<https://www.hubeali.com/articles/Hazir-o-Nazir-from-Quran.pdf>

https://www.hubeali.com/articles/GhairAllah_Who_are_and_Who_Arent.pdf

The 'Ghair Allah', in particular, is a quite complex topic, as it is used in two meanings - 'لِغَيْرِ اللَّهِ' for seeking *Wasila* (intercession) of those who are not Appointed by Allah^{azwj}, i.e., man-made idols, fake imams, but excluding those who are Nominated by Allah^{azwj} as a Door/Path to Him^{azwj}, i.e., Infallible Prophet^{as} and Imams^{asws}. The second meanings of 'لِغَيْرِ اللَّهِ' would apply when it comes to the Self of Allah "ذَاتِ اللَّهِ", here 'لِغَيْرِ اللَّهِ' would mean 'not Allah', i.e., the word 'Allah' is 'لِغَيْرِ اللَّهِ' - not Allah^{azwj}'s Self.

In this short article, we try to better understand, from the Book and Ahadith, the general practices of asking for needs (when supplicating) to Allah^{azwj} and His^{azwj} Appointed Walis^{asws}, as the Muslim community is highly divided regarding its scope, falling into the following three categories:

- (1) Beseeking and pleading (directly) to Allah^{azwj};
- (2) Supplicating to Allah^{azwj} through the rights (Bay-Haqqay/Wasita) of Muhammad^{saww} wa Alay Muhammad^{asws};
- (3) Asking for needs from Masomeen^{asws}, as a Wasila (intermediary) e.g., while visiting their^{asws} Holy Shrines, as well as when far away from their^{asws} holy shrines.

Those Muslims belonging to (1) usually, confine their prayers, as per a Holy Verse of Sura-e-Alhamd (1:5) ‘إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ’ ‘You (alone) we worship; You (alone) we ask for help’. They overlook all those Verses of the Holy Quran which allow for the help through intercessors Appointed by Allah^{azwj} (e.g., 5:35, 21:28, 2:255, 20:109). These Verses emphasise the ‘Wasila’ which is Allowed by Allah^{azwj} and denounce the use of any man-made Wasila (which is classified as Shirk). Muslims belonging to (1) would consider supplications of believers from (2-3) as ‘Shirk’ and would even try to stop them, where possible¹, from asking needs through ‘Wasila’.

Those Muslims who fall into the (2) kind, believe that we must direct our supplications to Allah^{azwj}, however, may also plead to Allah^{azwj} through the rights of ‘Muhammad^{saww} wa Allay Muhammad^{asws}’ (Prophet^{saww} and his Holy Progeny^{asws}). They would be supplicating either directly to Allah^{azwj} as per the (1) or through the rights of Muhammad^{saww} and his^{saww} pure progeny, e.g., (O Allah^{azwj} I ask You^{azwj} through the rights of Muhammad^{saww}). There are many Ahadith which recommend asking for needs through the rights of Ahl Al-Bayt^{asws}, for example:

بِحَقِّ مُحَمَّدٍ وَعَلِيِّ وَفَاطِمَةَ وَالحَسَنِ وَالحُسَيْنِ

For the ‘Rights’ of Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Hussain^{asws}.²

The Muslims with beliefs of (2) restrict the scope of their supplications to (1-2) and will deem the way of supplicating of the (3) as illicit and Shirk in Islam.

Those believers who are characterised into the (3) type, believe that the scope of the ‘Wasila’ is broader than the constraints drawn upon it by the (1-2) and one may also ask for needs from those who are ‘Designated’ by Allah^{azwj} as a Messenger to bring prayers to Allah^{azwj}.

They (3) believe that the ones ‘Designated by Allah’ are ‘Hazir o Nazir’ (are present and listen to our supplication and give as treasures of Allah^{azwj}’s Will). An example of this doctrine is that Allah^{azwj} Delivered some Messages to the Prophet^{saww} sometimes directly on his^{saww} Heart as well as through Angel Gabriel^{as}. Likewise, Prophet Muhammad^{saww} communicated to Allah^{azwj} directly or asked Angel Gabriel^{as} to convey his^{saww} greetings to Allah^{azwj} as and when deemed the most appropriate choice. For example, Allah^{azwj} Says:

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۗ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ
المُؤْمِنِينَ ۗ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ {66:4}

If you both repent to Allah, then He has Inclined both your hearts, and if you back each other against him, then surely Allah, He is his Guardian, and (so are) Jibraeel and ‘وَصَالِحُ الْمُؤْمِنِينَ’ the corrector of the Momineen; and the Angels after that are backers [66:4]

¹ This is frequently observed in Mecca and Medina, where special teams are forbidding pilgrims from supplicating other than as per their beliefs - (1)

² 99 : ص : 7 : وسائل الشيعة ج : 7 : 8843.

In the above Holy Verse, Allah^{azwj} Reveals who are the Authorised Guardians (Moula) to whom one can turn to for assistance. We learn from Rasool-Allah^{saww} about the 'وَصَالِحِ الْمُؤْمِنِينَ' from the following Hadith:

و عنه، قال: حدثنا أحمد بن إدريس، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن أبي جميلة، عن محمد الحلبي، عن أبي عبد الله (عليه السلام)، قال: «إن رسول الله (صلى الله عليه و آله) عرف أصحابه أمير المؤمنين (عليه السلام) مرتين، و ذلك أنه قال لهم: أ تدرن من وليكم من بعدي؟ قالوا: الله و رسوله أعلم،

And from him, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazaal, from Abu Jameela, from Muhammad Al-Halby,

'Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} introduced Amir-al-Momineen^{asws} to his^{saww} companions twice, and then (first) he^{saww} said to them: 'Do you know the one^{asws} who is your guardian from after me^{saww}?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} know'.

قال: فإن الله تبارك و تعالى قد قال: فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَ جِبْرِيْلُ وَ صَالِحُ الْمُؤْمِنِينَ، يعني أمير المؤمنين (عليه السلام)، و هو وليكم بعدي.

He^{saww} said: 'So Allah^{azwj}, Blessed and Exalted has Said: then surely Allah, *He is his Guardian, and (so is) Jibraeel and the corrector of the Momineen [66:4],* Meaning Amir-al-Momineen^{asws}, and he^{asws} is your guardian after me^{saww}.

و المرة الثانية يوم غدیر خم حين قال: من كنت مولاه فعلي مولاه».

And the second time was on the Day of Ghadeer Khumm where he^{saww} said: 'The one whom I^{saww} was the Master of, so Ali^{asws} is his Master'³.

In the following Holy Verse, Allah^{azwj} Asks believers to seek forgiveness from Allah^{azwj} and from the Rasool-Allah^{saww}:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنْتُمْ إِذْ ظَلَمْتُمْ أَنْفُسَكُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {4:64}

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]

Also the sons of Prophet Jacob^{as} (Yaqaob) said to their father^{as} to seek forgiveness for them, as Allah^{azwj} narrates in the Holy Quran:

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ {97}

³ (تأويل الآيات 2: 699 / 3)

They said, 'O our father! Seek Forgiveness for us for our sins, surely we were erroneous' [12:97].

Following this, as per several Ahadith, Prophet Muhammad^{sawww} and Imam Ali^{asws}, are the fathers of the believers⁴, e.g., Imam Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws} says:

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ ع لَا جَزَمَ أَنَّ مُحَمَّدًا وَ عَلِيًّا مُعْطِيَاكَ مِنْ أَنْفُسِهِمَا مَا تُعْطِيهِمَا أَنْتَ مِنْ نَفْسِكَ

Muhammad^{asws} Bin Ali^{asws} said: 'There is no doubt that Muhammad^{sawww} and Ali^{asws} would give you what you give to them^{asws} from yourself⁵.

And in another Hadith:

وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ ع مَنْ لَمْ يَكُنْ وَالِدًا دِينِهِ مُحَمَّدٌ وَ عَلِيٌّ أَكْرَمَ عَلَيْهِ مِنْ وَالِدَيْ نَسَبِهِ فَلَيْسَ مِنَ اللَّهِ فِي حِلٍّ وَ لَا حَرَامٍ وَ لَا قَلِيلٍ وَ لَا كَثِيرٍ.

And Ali^{asws} Bin Muhammad^{asws} said: 'The one who does not happen to be more honouring to the two fathers of his Religion, Muhammad^{sawww} and Ali^{asws}, than his own parents, so he isn't from Allah^{azwj} in a Permissible, nor in a Prohibited, nor little, nor more'.⁶

The believers of today are the orphans of Ahl Al-Bayt – in a hadith because they cannot see the Imam^{ajfj} of their time.⁷ (Hadith is given in footnote 7)

We draw our readers' attention to the famous supplication of Rasool Allah, as per the instructions of Allah^{azwj}, to Call upon Ali^{asws} in your need for help – the supplication of 'Nad e Ali' which has a very broad scope and can be recited under any difficult and distressed instant.

(Allah^{azwj} Instructed His Prophet^{sawww}): 'Call Ali^{asws} who manifests wonders, you will find assistance for yourself in the difficulties. Every sorrow and worry will be removed, by your^{asws} Wilayah, O Ali^{asws}! O Ali^{asws}! O Ali^{asws}!' 8 9

ع و قال موسى بن جعفر ع يعظم ثواب الصلاة على قدر تعظيم المصلي على أبويه الأفضلين محمد و علي

Imam Musa-e-Kazim^{asws} said: The reward of one's Salat's is proportional to one's respect and submission to both of his/her fathers 'Muhammad^{sawww} and Ali^{asws}.

⁵ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 8

⁶ Bihar Al Anwaar – V 23, The book of Imamate, P 1 Ch 15 H 8

⁷ عن رسول الله صلى الله عليه وآله أنه قال: أشد من يتم اليتيم الذي انقطع عن أبيه يتم يتيم انقطع عن إمامه ولا يقدر على الوصول إليه، ولا يدري كيف حكمه فيما يتلى به من شرائع دينه، ألا فمن كان من شيعتنا عالماً بعلومنا وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. بيان: قال الجزري: في حديث الدعاء: ألحقني بالرفيق الأعلى

Prophet^{sawww} of Allah^{azwj} said: He is an orphan who is unable to receive his parents' care and is therefore not brought up by them. However, he is not that miserable as compared with the one who is unable to reach Imam^{asws} of his time and is unable to receive and comprehend his Imam^{asws}'s blessings and guidance. He, who does not know his Imam^{asws}'s verdicts on those religious affairs faced by him (day to day). He is the Orphan of Alay-Muhammad^{asws}. Be aware! He should be looked after by those who have knowledge about our^{asws} traditions. Whoever would teach him our attributes, our Marifat (recognition) and our traditions will be with us in the hereafter.⁷

⁸ Bihar Vol-20 Page-73, Also see: Mastadruk alWasail, vol. 15, page 583 and Misbah al Kafami. Page-183

⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{sawww}, P 3 Ch 12 H 11

Finally, we find in many Ahadith that there are abundant supplications similar to Nad e Ali, where we direct our supplications directly to the Masomeen^{asws}. Some of those are cited here. For example we recite:

يَا رَسُولَ اللَّهِ يَا عَوْثِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا عَوْثِي يَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ أَعِثْنِي

(I take refuge) O Rasool-Allah^{saww}, O my succour (support), O Amir-ul-Momineen^{asws}, O my succour, O Fatima^{asws}, daughter of Rasool-Allah^{saww}, help me (an extract).¹⁰

In the following sections, further Holy Verses and Ahadith are presented in order to prove the legitimacy of the beliefs of (3) – in that one can ask for one's needs from Allah^{azwj}, through the rights of Muhammad^{saww} and Aly Muhammad^{asws} as well as from Muhammad^{saww} and Aly Muhammad^{asws}.

¹⁰ طب الأئمة عليهم السلام، ص: 73

Introduction:

We start with the following Holy Verse where Allah^{azwj} Says, Pray to Me^{azwj} and I^{azwj} will Answer you.

Allah^{azwj} Says: Supplicate to Me, and I^{azwj} will Answer to you.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ
{40:60}

And your Lord says: "Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60]

قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ رَحِمَهُ اللَّهُ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ الْمَالِكِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ نُعْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكِلْنَا إِلَى أَنْفُسِنَا وَ لَوْ وَكَلْنَا إِلَى أَنْفُسِنَا لَكُنَّا كَبَعْضِ النَّاسِ وَ لَكِنْ نَحْنُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ لَنَا ادْعُونِي أَسْتَجِبْ لَكُمْ.

Muhammad Bin Al-Abbas from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Sinan, from Muhammad Bin Al-No'man who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic did not Leave us^{asws} to ourselves^{asws}, and had He^{azwj} Left us^{asws} to ourselves^{asws}, we^{azwj} would be like the other people. But, we^{asws} are the ones for whom Allah^{azwj} Mighty and Majestic Says "Supplicate to Me, I will Answer you [40:60]'.¹¹

As per the above Hadith, when Masomeen^{asws} supplicate to Allah^{azwj}, Allah^{azwj} Answers them^{asws}.

Therefore, as per their^{asws} Sunnah and depending on the conditions, one may direct his supplications to Allah^{azwj}. For example:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imam Abu Muhammad Al-Hassan^{asws} said: to say before reading the Quran:

I seek refuge with Allah^{azwj} Who is the all Hearing, the all Knowing, (Who Protects) from the accursed Satan.' In the name of Allah, the Beneficent, the Merciful.¹²

Or one can pray to Allah^{azwj} through the Wasita (Rights) of Masomeen^{asws}, yes, one can, we take an example below:

¹¹ تأويل الآيات 2: 532 / 16

¹² التفسير المنسوب إلى الإمام الحسن العسكري عليه السلام، ص: 16 [آداب قراءة القرآن]

Praying to Allah^{azwj}, through the Rights (Wasita) of Ahl Al-Bayt^{asws}:

There are several supplications, as narrated from ahadith, about seeking needs through the rights (wasita) of Ahl Al-Bayt^{asws}.

اللَّهُمَّ إِنْ كَانَتْ ذُنُوبِي فَدَاخَلْتُمْ وَجْهِي عِنْدَكَ فَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ ص وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ
(عليهم السلام)

'Our Allah^{azwj}! If there were sins upon me, so I have bowed my face in Your^{azwj} Presence. So I divert myself to You^{azwj} by Your^{azwj} Prophet^{saww}, a Prophet^{saww} of Mercy, and Ali^{asws}, and Fatima^{asws}, and Al-Hassan^{asws}, and Al-Hussain^{asws}, and the Imams^{asws}.¹³

Also:

Rasool-Allah^{saww} said: that the 'الكَلِمَاتِ' (Words) which Prophet Adam^{as} was taught by Allah^{azwj} and through those 'الكَلِمَاتِ' his^{as} repentance was accepted were (O Allah^{azwj} I^{as} ask You^{azwj}):

بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ

For the Rights of Muhammad^{saww} and Ali^{asws} and Fatima^{asws} and Al-Hassan^{asws} and Al-Hussain^{asws}.¹⁴

Praying to Ahl Al-Bayt^{asws} - as Intermediary (Wasila):

We have seen above that we call upon Allah^{azwj} to fulfil our needs, we also supplicate to Allah^{azwj} through the rights of Ahl Al-Bayt^{asws}.

Can we supplicate to Ahl Al-Bayt^{asws} for right of Allah^{azwj}? Of course we do and there are several examples where we supplicate to them^{asws} as they^{asws} are the Appointed Guardians of Allah^{azwj}. Below we start with a Holy Verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {5:35}

O you who believe! Fear Allah and seek 'الْوَسِيلَةَ' (the intermediary) to Him and strive hard in His Way, perhaps you would be successful [5:35]

Additional Holy Verses related to Wasila are given in Appendix I, and those Holy Verses forbidding Self-Made 'Wasila' are included in Appendix II.

¹³ تفسير القمي 1: 344

¹⁴ وسائل الشيعة ج : 7 ص : 99, H. 8843.

When we perform the Ziyarah of Rasool-Allah^{saww} either at the holy grave or from afar, we recite:

وَإِنِّي أَتَيْتُ نَبِيَّكَ مُسْتَعْفِراً تَائِباً مِنْ ذُنُوبِي - وَإِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ ص

(O Allah^{azwj}) And I have come to Your Prophet^{saww}, repenting and asking for forgiveness for my sins, and I have turned to You^{azwj} through Your^{azwj} Prophet^{saww}, the Prophet^{saww} of Mercy, Muhammad^{saww} (as a Wasilla to reach out to You^{azwj})

And we then recite:

يَا مُحَمَّدُ إِنِّي أَتَوَجَّهُ إِلَى اللَّهِ رَبِّي وَرَبِّكَ بِكَ لِيَعْفِرَ لِي ذُنُوبِي

O Muhammad^{saww}! I am turning to you^{saww} for (the sake of) Allah^{azwj}, your Lord^{azwj} and mine, through you^{saww}, so that He^{azwj} may forgive my sins.

وَإِنْ كَانَتْ لَكَ حَاجَةٌ - فَاجْعَلْ قَبْرَ النَّبِيِّ ص خَلْفَ كَتِفَيْكَ وَاسْتَقْبِلِ الْقِبْلَةَ وَارْزُقْ يَدَيْكَ وَاسْأَلْ حَاجَتَكَ فَإِنَّكَ أُخْرَى أَنْ تُفْضَى إِنْ شَاءَ اللَّهُ

Then Imam^{asws} said: If you have a request, turn to grave of the Prophet^{saww}, behind your (left) shoulders (and) face the Qiblah, raise your hands and ask for your request. If you do this then there is more likely that your prayer is heard In-Sha Allah.¹⁵

In the above Ziyarah we learn that the intercession is used in both ways; reaching out to Allah^{azwj} through the rights of Rasool-Allah^{saww}, as well as reaching out to Muhammad^{saww} through the Rights of Allah^{azwj}.

Rasool-Allah^{saww} says, we^{asws} give to him who asks from us^{asws}:

A poor ‘believer’ came to Rasool-Allah^{saww} and asked for assistance, Rasool-Allah^{saww} said: I^{saww} can give (some monies) to you but you better go out and try to find work for yourself.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اشْتَدَّتْ حَالُ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ (صلى الله عليه وآله) فَقَالَتْ لَهُ امْرَأَتُهُ لَوْ أَتَيْتَ رَسُولَ اللَّهِ (صلى الله عليه وآله) فَسَأَلْتَهُ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ مَنْ سَأَلْنَا أَعْطَيْنَاهُ وَمَنْ اسْتَعَى أَعْنَاهُ اللَّهُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Muhammad Al Asady, from Alim Bin Mukram,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘The (financial) state of a man from the companions of the Prophet^{saww} became difficult, so his wife said to him, ‘If only you would go to Rasool-Allah^{saww} and ask him^{saww}’. So he came over to the Prophet^{saww}. So when the Prophet^{saww}

¹⁵ 16 كامل الزيارات ص : 16, Kamil Al-Ziyarah’, written by Ibn Qulawayh Al-Qummi in the 4th century

saw him, said: 'The one who asks us^{saww}, we^{saww} give to him, but the one who manages without (asking), Allah^{azwj} would Enrich him'.

فَقَالَ الرَّجُلُ مَا يَعْنِي عِبْرِي فَرَجَعَ إِلَى امْرَأَتِهِ فَأَعْلَمَهَا فَقَالَتْ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) بَشَّرَ فَأَعْلِمَهُ فَأَتَاهُ فَلَمَّا رَأَى رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ مَنْ سَأَلْنَا أَعْطَيْنَاهُ وَمَنْ اسْتَعْنَى أَعْنَاهُ اللَّهُ حَتَّى فَعَلَ الرَّجُلُ ذَلِكَ ثَلَاثًا

So the man said, 'He^{saww} did not mean anyone apart from me'. So he returned to his wife and let her know. So she said 'Rasool-Allah^{saww} is a 'Bashr' (person), so let him^{saww} know of it'. So he went over to him^{saww}. So when Rasool-Allah^{saww} saw him, he^{saww} said: 'The one who asks us^{saww}, we^{saww} give to him, and the one who manages without (asking), Allah^{azwj} would Enrich him', to the extent that the man did that three times.

ثُمَّ ذَهَبَ الرَّجُلُ فَاسْتَعَارَ مِعْوَلًا ثُمَّ أَتَى الْجَبَلَ فَصَعِدَهُ فَقَطَعَ حَطْبًا ثُمَّ جَاءَ بِهِ فَبَاعَهُ بِنَصْفِ مُدٍّ مِنْ دَقِيقٍ فَرَجَعَ بِهِ فَأَكَلَهُ ثُمَّ ذَهَبَ مِنَ الْعَدِ فَبَاعَ بِأَكْثَرِ مِنْ ذَلِكَ فَبَاعَهُ فَلَمْ يَزَلْ يَعْمَلُ وَيَجْمَعُ حَتَّى اشْتَرَى مِعْوَلًا ثُمَّ جَمَعَ حَتَّى اشْتَرَى بَكْرَيْنِ وَ عَلَامًا ثُمَّ أَتَى حَتَّى أَيَسَرَ

Then the man went away, and he borrowed a pick-axe, then went to the mountain and ascended it, and cut some firewood. Then he came with it and sold it for half a Mudd (750 gms.) of flour and he returned with it. So he ate it, then went (again) the next day and came with a lot of that, and he sold it. So he did not cease working and gathering (money) until he bought a pick-axe. Then he gathered (money) until he bought two young camels and a slave. Then he was enriched to the extent that he was affluent.

فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَأَعْلَمَهُ كَيْفَ جَاءَ يَسْأَلُهُ وَ كَيْفَ سَمِعَ النَّبِيَّ (صلى الله عليه وآله) فَقَالَ النَّبِيُّ (صلى الله عليه وآله) قُلْتُ لَكَ مَنْ سَأَلْنَا أَعْطَيْنَاهُ وَمَنْ اسْتَعْنَى أَعْنَاهُ اللَّهُ .

So he came over to the Prophet^{saww} and let him^{saww} know how he had come to ask him, and how the Prophet^{saww} made him hear (the advice). So the Prophet^{saww} said: 'I^{saww} told you, the one who asks us^{saww}, we give it to him, but the one who manages (without asking), Allah^{azwj} would Enrich him'.¹⁶

Amir ul-Momineen^{asws} Cures and the Revives the dead:

In a similar way, Amir ul-Momineen^{asws} would fulfil the needs of the people, when asked, Rasool-Allah^{saww} said: I fear if I^{saww} reveal the miraculous traits and merits of Ali^{asws}, people may start calling him^{asws}, 'lord', as people call Isa^{as} upon observing the miracles from him^{as} (i.e., healing the incurables, reviving the dead) – Hence, Rasool-Allah^{saww}, did not reveal to people those God Given Powers of Amir ul-Momineen^{asws}.

فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: لَوْ لَا أَنْ يَقُولَ فِيكَ الْعَالُونَ مِنْ أُمَّتِي مَا قَالَتِ النَّصَارَى فِي عِيسَى ابْنِ مَرْيَمَ لَقُلْتُ فِيكَ قَوْلًا لَا تَمُرُّ بِمَجَالٍ مِنَ النَّاسِ إِلَّا أَحَدُوا التُّرَابَ مِنْ تَحْتِ قَدَمَيْكَ يَسْتَشْفُونَ بِهِ.

¹⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 63 H 7

And – I^{asws} heard Rasool-Allah^{saww} saying: 'Had it not been that the exaggerators from my^{saww} community would be speaking regarding you^{asws} what the Christians said regarding Isa^{as} Bin Maryam^{as}, I^{saww} would have said such words regarding you^{asws}, not assembly would have passed by you^{asws} except they would have taken the dust from your^{asws} feet to be healed by it'.¹⁷

Imam^{asws} Supplicates to Syeda^{asws} Bint e Muhammad^{saww} for Cure:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ قَالَ لِي إِيَّيْ لَمَوْعُوكُ مِنْذُ سَبْعَةِ أَشْهُرٍ وَ لَقَدْ وَعِكَ ابْنِي اثْنَيْ عَشَرَ شَهْرًا وَ هِيَ تَضَاعَفُ عَلَيْنَا أَ شَعْرَتِ أَنْهَا لَا تَأْخُذُ فِي الْجَسَدِ كُلِّهِ وَ زَيْمًا أَخَذَتْ فِي أَعْلَى الْجَسَدِ وَ لَمْ تَأْخُذْ فِي أَسْفَلِهِ وَ زَيْمًا أَخَذَتْ فِي أَسْفَلِهِ وَ لَمْ تَأْخُذْ فِي أَعْلَى الْجَسَدِ كُلِّهِ

Muhammad Bin Yahya, from Ahmad bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad Al-Jowhary, from Ali Bin Abu Hamza, who has said:

Abu Ibrahim^{asws} (Imam Musa e Kazim^{asws}) having said to me: 'I^{asws} have had fever for seven months and my^{asws} son has had fever for twelve months and it has been increasing for us. I^{asws} feel that it does not affect the whole body. Sometimes it affects in the upper part of the body and does not affect in the lower of it, and sometimes it affects in the lower part of it and does not affect in all of the upper body'.

فُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَذْنَتْ لِي حَدَّثْتُكَ بِحَدِيثٍ عَنْ أَبِي بَصِيرٍ عَنْ جَدِّكَ أَنَّهُ كَانَ إِذَا وَعِكَ اسْتَعَانَ بِالْمَاءِ الْبَارِدِ فَيَكُونُ لَهُ ثَوْبَانِ ثَوْبٌ فِي الْمَاءِ الْبَارِدِ وَ ثَوْبٌ عَلَى جَسَدِهِ يُرَاحُ بَيْنَهُمَا ثُمَّ يُنَادِي حَتَّى يُسْمَعَ صَوْتُهُ عَلَى بَابِ الدَّارِ يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ فَقَالَ صَدَقْتَ

I said, 'May I be sacrificed for you. If you^{asws} allow me, I would narrate to you^{asws} a Hadeeth from Abu Baseer from your^{asws} grandfather^{asws} when he^{asws} had fever, he^{asws} sought help by the cold water. So he^{asws} would take two pieces of cloth, one immerse it in the cold water and one on the body and rotate between them. Then he^{asws} would call out until his^{asws} voice would be heard at the door of the house:

'O Fatima^{asws} daughter^{asws} of the Muhammad^{saww}.

He^{asws} said: 'You have spoken the truth'.

فُلْتُ جُعِلْتُ فِدَاكَ فَمَا وَجَدْتُمْ لِلْحُمَى عِنْدَكُمْ دَوَاءً فَقَالَ مَا وَجَدْنَا لَهَا عِنْدَنَا دَوَاءً إِلَّا الدُّعَاءَ وَ الْمَاءَ الْبَارِدَ إِنِّي اشْتَكَيْتُ فَأَرْسَلَ إِلَيَّ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بِطَبِيبٍ لَهُ فَجَاءَنِي بِدَوَاءٍ فِيهِ قَيْءٌ فَأَبَيْتُ أَنْ أَشْرَبَهُ لِأَنِّي إِذَا قَبَيْتُ زَالَ كُلُّ مَفْصِلٍ مِنِّي.

I said, 'May I be sacrificed for you^{asws}. Have you^{asws} not found a cure for the fever?' So he^{asws} said: 'We^{asws} have not found a cure for it except for the supplication and the cold water. I^{asws} complained

¹⁷ Bihar ul Anwar, vol. 31, Seventy exclusive treats of Amir ul Momineen^{asws}

of it, so Muhammad Bin Ibrahim sent a doctor to me for it. So he came to me^{asws} with a medicine which made me^{asws} vomit, so I refused to drink it, because if I vomit, all of my^{asws} joints hurt'.¹⁸

Supplicating to Allah^{azwj} as well as to Masomeen^{asws}:

عَبْدُ اللَّهِ بْنُ مُوسَى الطَّبْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ السَّنَانِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: شَكَا رَجُلٌ مِنْ إِخْوَانِنَا إِلَى أَبِي عَبْدِ اللَّهِ ع شَكَاهُ أَهْلِهِ مِنَ النَّظَرَةِ وَالْعَيْنِ وَالْبَطْنِ وَالسَّرَّةِ وَوَجَعَ الرَّأْسِ وَالشَّقِيقَةَ وَقَالَ يَا ابْنَ رَسُولِ اللَّهِ لَا تَزَالُ سَاهِرَةً تُصْبِحُ اللَّيْلَ أَجْمَعَ وَ أَنَا فِي جَهْدٍ مِنْ بُكَائِهَا وَ صُرَاحِهَا فَمَنْ عَلَيْنَا وَ عَلَيْهَا بِعُودَةٍ فَقَالَ الصَّادِقُ ع إِذَا صَلَّيْتَ الْفَرِيضَةَ فَابْسُطْ يَدَيْكَ جَمِيعًا إِلَى السَّمَاءِ ثُمَّ قُلْ بِخُشُوعٍ وَ اسْتِكَانَةٍ.

Abd Allah Ibn Musa Al-Tabari narrated from Mohammed Ibn Ismail Ibn Mohammed Ibn Khalid Al-Barqi, from Mohammed Ibn Sinan Al-Sinani, from Al-Mufaddal Ibn Umar, who says:

One of our brothers complained to Abu Abdullah^{asws} of his wife who was afflicted with the evil eye (Al-nazar wa Al-ayn), ailments of the belly and navel, pain in the head, and migraine. The man said: O son of Rasool Allah, she is still sleepless, and cries out all night. I am in distress for her crying and shrieking, so favour us and her with an invocation. Al-Sadiq^{asws} said: When you have performed the obligatory Salat (prayer), stretch out your hands together to the Heavens and say humbly and submissively:

أَعُوذُ بِجَلَالِكَ وَ قُدْرَتِكَ وَ بَهَائِكَ وَ سُلْطَانِكَ مِمَّا أَحْجُدُ يَا غَوْثِي يَا اللَّهَ يَا غَوْثِي يَا رَسُولَ اللَّهِ يَا غَوْثِي يَا أَمِيرَ الْمُؤْمِنِينَ يَا غَوْثِي يَا فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ أَعِثْنِي أَعِثْنِي

I take refuge in Your Sublimity, Your Power, Your Magnificence, and Your Sovereignty, from What I suffer. O my Succour, O Allah^{azwj}, O my succour, O Rasool-Allah^{saww}, O my succour, O Amir-ul-Momineen^{asws}, O my succour, O Fatima^{asws}, daughter of Rasool-Allah^{saww}, help me.

ثُمَّ امْسَحْ بِيَدِكَ الْيُمْنَى عَلَى هَامَتِكَ وَ تَقُولُ

Then pass your right hand over your head (al-hama) and say:

يَا مَنْ سَكَنَ لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ سَكَّنْ مَا بِي بِقُوَّتِكَ وَ قُدْرَتِكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَكِّنْ مَا بِي

O He^{azwj} in Whose trust is what is in the Heavens and what is in the earth calm what is in me by Your^{azwj} Strength and Your^{azwj} Power; Bless Muhammad^{saww} and his^{saww} family^{asws} and calm what is in me.¹⁹

¹⁸ Al-Kafi, Vol. 8, H. 14535.

¹⁹ 73 طلب الأئمة عليهم السلام، ص:

Quran Says: Allah^{azwj} Awards and so do the Ahl Al-Bayt^{asws}

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ {9:59}

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59]

In another Verse, Allah^{azwj} Says:

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۗ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {9:74}

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]

Also Allah^{azwj} Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۗ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ {153}

O you those who are believing! And seek assistance with the patience and the Salat; surely Allah is with the patient ones [2:153]

Amir ul-Momineen Ali^{asws} Ibn Abi Talib^{asws} says in a sermon:

يا سلمان قال الله تعالى: وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ فالصبر محمد، و الصلاة ولايتي

O Salman: (the meaning of what) Allah^{azwj} Says: And seek assistance from the patience and Al-Salat, the patient is Muhammad^{saww} and the Al-Salat is my^{asws} Wilayah (guardianship).²⁰

²⁰ المناقب 1: 20، تفسير الحبري: 6/238، مشارق أنوار اليقين في أسرار أمير المؤمنين عليه السلام، ص: 255

²⁰/ ابن شهر آشوب: عن الباقر (عليه السلام) و ابن عباس، في قوله: وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ وَ إِنَّمَا كَثِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ «الخاصع: الدليل في صلته المقبل عليها، يعني رسول الله و أمير المؤمنين (عليهما السلام)»

Masomeen^{asws} help Allah^{azwj}:

Allah^{azwj} Helps everyone, but can Allah^{azwj} be Helped – with the ability which He^{azwj} has Bestowed upon His^{azwj} Servants – this means offering services in the Way and Cause of Allah^{azwj}.

Allah^{azwj} Says:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ {22:40}

And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40]

Also in another Verse, Allah^{azwj} Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ {47:7}

O you those who believe! If you help Allah, He will Help you and Affirm your feet [47:7].

Allah^{azwj} is Pleased with those who lend Him^{azwj}, see the Holy Verse (2:245) in the footnote.²¹

Imam Hussain^{asws} and Martyrs of Karbala Helped Allah^{azwj}:

We recite in the Ziyarah of Imam Hussain^{asws}, as taught by Imam Jafar-e-Sadiq^{asws}:

ثُمَّ تَأْتِي قُبُورَ الشُّهَدَاءِ وَ تُسَلِّمُ عَلَيْهِمْ وَ تَقُولُ السَّلَامَ عَلَيْكُمْ أَيُّهَا الرَّبَّانِيُّونَ أَنْتُمْ لَنَا قَرَطٌ وَ نَحْنُ لَكُمْ تَبَعٌ وَ نَحْنُ لَكُمْ خَلْفٌ وَ أَنْصَارُ أَشْهَدُ أَنْكُمْ أَنْصَارُ اللَّهِ وَ سَادَةُ الشُّهَدَاءِ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّكُمْ أَنْصَارُ اللَّهِ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كَأَيُّنَ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رِيبِيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكَاثُوا وَ مَا ضَعُفْتُمْ وَ مَا اسْتَكْنْتُمْ حَتَّى لَقِيتُمْ اللَّهَ عَلَى سَبِيلِ الْحَقِّ وَ نُصِرْتُمْ كَلِمَةَ اللَّهِ النَّامَةَ

Then go to the graves of the martyrs and greet upon them, and you should be saying, 'The greetings be upon you, O Rabbis. You all preceded us and we are following you, and we are behind you and are your helpers. I testify that you are the helpers of Allah^{azwj}, and chiefs of the martyrs in the world and the Hereafter, you all helped Allah^{azwj} - just as Allah^{azwj} Said:

تفسير فرات بن إبراهيم الحسيني بن الحكم عن الحسن بن الحسين عن حنان بن علي عن الكلبي عن أبي صالح عن ابن عباس في قوله تعالى استعينوا بالصبر والصلاة وإلها لكبيره إلا على الخاضعين²⁰ الخاضعين الدليل في صلاته المنيبل عليها رسول الله و علي بن أبي طالب ع - و الذين آمنوا و عملوا الصالحات أولئك أصحاب الجنة هم فيها خالدون²⁰ نزلت في علي بن أبي طالب خاصة و هو أول مؤمن و أول مُصَلِّع مع النبي ص²⁰.

من ذا الذي يقرض الله قرضًا حسنًا فيضاعفه له أضعافًا كثيرة ۗ وَاللَّهُ يَبْضِطُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ {245}

Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? And Allah Straitens and Amplifies, and to Him you shall be returning [2:245]

And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146] – you were neither weak nor calmed down until you met Allah^{azwj} upon the way of the Truth, and helped the Perfect Word of Allah^{azwj} - (an extract)²²

Therefore, if Rasool-Allah^{saww}, for example, is going to help a believer, that would be the Deed of Allah^{azwj}. To elaborate this, we present a Holy Verse below and some Ahadith in its interpretation:

Amir ul-Momineen^{asws} encouraged his soldiers to help Allah^{azwj}:

وَإِنَّ اللَّهَ إِذَا أُمِّتَ قَوْمًا مِنَ السَّمَاءِ هَلَكُوا فِي الْأَرْضِ فَلَا تَأْلُوا أَنْفُسَكُمْ خَيْرًا وَلَا الْجُنْدَ حُسْنَ سِيرَةٍ وَلَا الرِّعِيَّةَ مَعُونَةً وَلَا دِينَ اللَّهِ قُوَّةً وَ أَبْلُوهُ فِي سَبِيلِهِ مَا اسْتَوْجَبَ عَلَيْكُمْ فَإِنَّ اللَّهَ قَدِ اصْطَنَعَ عِنْدَنَا وَ عِنْدَكُمْ مَا يَجِبُ عَلَيْنَا أَنْ نَشْكُرَهُ بِجُهْدِنَا وَ أَنْ نَنْصُرَهُ مَا بَلَغَتْ قُوَّتُنَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(Amir ul-Momineenasws said:) And when Allah^{azwj} Detests a people from the sky, they get destroyed in the earth, so do not think of yourselves as good, and the army being of good manners, nor the citizens as helpers, nor the Religion of Allah^{azwj} as strength, and carry it out in His^{azwj} Way what is obligated upon you all, for Allah^{azwj} has Empowered with us and you all what is obligated upon us that we thank Him^{azwj} by our struggles, and we should help Him^{azwj} for what our strength reaches, and there is neither might nor strength except with Allah^{azwj}.(an extract)²³

Allah^{azwj} Calls Rasool-Allah^{saww}'s deeds as His^{azwj} Deed:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۗ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ۗ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا ۗ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ {17}

So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, and to Try the Momineen from it with a good trial. Surely Allah is Hearing, Knowing [8:17]

عن عمرو بن أبي المقدام، عن علي بن الحسين (عليه السلام)، قال: «ناول رسول الله (صلى الله عليه و آله) علي بن أبي طالب (عليه السلام) قبضة من تراب التي رمى بها في وجوه المشركين، فقال الله: وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى.»

From Amro Bin Abu Al Maqdaam,

²² Al Kafi – V 4 – The Book of Hajj Ch 228 H 1

²³ Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 11 H 375

(It has been narrated) from Ali^{asws} Bin Al-Hussain^{asws} having said: 'Rasool-Allah^{saww} handed over to Ali^{asws} Bin Abu Talib^{asws} a handful from the sand with which to throw upon the faces of the Mushrikeen, so Allah^{azwj} Said: **and you did not throw when you threw, but Allah Threw [8:17]**'.²⁴

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، في قوله تعالى: فَلَمْ تَقْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى: «سمى فعل النبي (صلى الله عليه و آله) فعلا له، ألا ترى تأويله على غير تنزيله».

Al Tabarsy in Al Ihtijaj –

'From Amir Al-Momineen^{asws} (said) regarding His^{azwj} Words: **So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw [8:17]: 'He^{azwj} Named the deed of the Prophet^{saww} as being His^{azwj} deed. Do you not see that its explanation is upon other than its Revelation?**'²⁵

Can one ask for Rizq from Allah^{azwj} as well as from Masomeen^{asws}?

Here we present a Hadith from Imam Jafar-e-Sadiq^{asws}, when Abu Hanifa objected to him^{asws} for thanking Rasool-Allah^{saww} along with Allah^{azwj} after eating food.

كَثُرَ الْفَوَائِدِ لِلْكَرَاجِكِيِّ ذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَكَلَ طَعَاماً مَعَ الْإِمَامِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَ فَلَمَّا رَفَعَ عَ يَدَهُ مِنْ أَكْلِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ هَذَا مِنْكَ وَ مِنْ رَسُولِكَ فَقَالَ أَبُو حَنِيفَةَ يَا أَبَا عَبْدِ اللَّهِ أَجَعَلْتَ مَعَ اللَّهِ شَرِيكاً فَقَالَ لَهُ وَيْلَكَ إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ مَا نَعْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ وَ لَوْ أَنَّكُمْ رَضُوا مَا آتَاهُمْ اللَّهُ وَ رَسُولُهُ وَ قَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ فَقَالَ أَبُو حَنِيفَةَ وَ اللَّهُ لَكَأَيِّ مَا قَرَأْتُهُمَا قَطُّ مِنْ كِتَابِ اللَّهِ وَ لَا سَمِعْتُهُمَا إِلَّا فِي هَذَا الْوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ بَلَى قَدْ قَرَأْتُهُمَا وَ سَمِعْتُهُمَا وَ لَكِنَّ اللَّهَ تَعَالَى أَنْزَلَ فِيكَ وَ فِي أَشْبَاهِكَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا وَ قَالَ بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ²⁶

It is written in Kanzul Fawaid by Karajaki that once Imam Jafar-e-Sadiq^{asws} was eating food with Abu Hanifa and after finishing, Imam Jafar-e-Sadiq^{asws} expressed gratitude like this: "I thank Allah^{azwj} who is the Sustainer of all worlds, O Allah^{azwj} this was a blessing from You^{azwj} as well as from Your Prophet^{saww}."

Upon hearing this Abu Hanifa said: "O Abu Abdullah^{asws}! You have include 'someone else' along with Allah^{azwj}."

²⁴ تفسير العياشي 2: 34 / 52

²⁵ الاحتجاج: 250.

²⁶ بحار الأنوار 47 240

Imam Jafar-e-Sadiq^{asws} replied: "Be Careful! Allah^{azwj} Says in His Book(9:59)²⁷: ***"If only they had been content with what Allah and His Messenger had gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us out of their Kindness:***

And at another place Allah^{azwj} Says (9:74)²⁸: ***".....And they only stayed in opposition because Allah and His Messenger enriched them out of His grace.....;***

After listening to these Verses from Imam Jafar-e-Sadiq^{asws}, Abu Hanifa said: "By Allah^{azwj}! It seems I have never read or heard someone reciting these Verses of the Holy Quran before."

Imam Jafar-e-Sadiq^{asws} said: "No, it's not like this! You have not only heard these Verses before but also have read them. However, Allah^{azwj} Says for you and people like you (47:24): ***"Will they then not meditate on the Qur'an, or are there locks on the hearts?"*** and Says (83:14)²⁹: ***"Nay, but that which they have earned is rust upon their hearts."***³⁰

One Supplicates to Imam Hussain^{asws} when Bidding Farewell:

A 'Zair' (visitor) recites the following words of a Hadith, in Karbala, when bidding farewell to Imam Hussain^{asws}:

أَتَيْتُكَ يَا حَبِيبَ رَسُولِ اللَّهِ وَ ابْنَ رَسُولِهِ وَ إِنِّي لَكَ عَارِفٌ وَ بِحَقِّكَ مُقَرَّرٌ وَ بِفَضْلِكَ مُسْتَبَصِّرٌ وَ بِضَلَالَةٍ مَن خَالَفَكَ مُوقِنٌ
عَارِفٌ بِالْهُدَى الَّذِي أَنْتَ عَلَيْهِ بِأَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي

I submit to you^{asws}, O love of the Messenger^{saww} of Allah^{azwj} and the son^{asws} of His Messenger^{saww}, while I believe in you^{asws} (your status), testify your^{asws} rights, am endowed with insight into your merits, am certain about the corruption of those who opposed you^{asws}, and while I believe in the path of guidance on which you^{asws} are. May I sacrifice my father, my mother, and myself for you^{asws} (an extract).³¹

A 'Zair' (visitor) also says:

أَتَيْتُكَ زَائِرًا عَارِفًا بِحَقِّكَ مُعَادِيًا لِأَعْدَائِكَ مُوَالِيًا لِأَوْلِيَائِكَ - فَاشْفَعْ لِي عِنْدَ رَبِّكَ يَا مَوْلَايَ

I have come to you^{asws} to perform your Ziyarah while I believe in your^{asws} rights, I am the enemy of your enemies, and I befriend your^{asws} friends. Therefore, intercede for me with your Lord, O my master.

²⁷ 9:﴿ وَ لَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴾ (59)

²⁸ 9:﴿74) وَمَا تَعْمُوا إِلَّا أَنْ أَعْتَاهُمْ اللَّهُ وَرَسُولُهُ ﴾ (.....)

²⁹ 83:﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾ (14)

³⁰ 240 47 بحارالأنوار

³¹ Kamil Al-Ziyarah, Ch. 79, h, 3

أَتَيْتُكَ وَإِفْدَاءً زَائِرًا عَائِدًا مُسْتَجِيرًا مِمَّا جَنَيْتُ عَلَى نَفْسِي وَ اِحْتَتَبْتُ عَلَى ظَهْرِي فُكُنْ لِي شَفِيعًا فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَعْلُومًا
وَ أَنْتَ عِنْدَ اللَّهِ وَجِيهٌ

I have come to your^{asws} Ziyarah as your^{asws} guest, seeking refuge from my crimes against myself and (from) the weight which I am carrying on my back. Therefore, intercede for me with your Lord^{azwj}, for verily you^{asws} have a known rank with Allah^{azwj} and you^{asws} are distinguished with Allah^{azwj}.³²

Additional example of supplications, from Ahadith which a Zair recites at the holy shrines, (extracts) related to our topic, are given in Appendix III.

Masomeen^{asws} fulfil our Needs, through the Divine Powers:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ اسْمَهُ الْأَعْظَمَ عَلَى ثَلَاثَةِ وَ سَبْعِينَ حَرْفًا فَأَعْطَى آدَمَ مِنْهَا خَمْسَةً وَ عِشْرِينَ حَرْفًا وَ أَعْطَى نُوحًا مِنْهَا خَمْسَةَ عَشَرَ حَرْفًا وَ أَعْطَى إِبْرَاهِيمَ تَمَانِينَ حَرْفًا وَ أَعْطَى مُوسَى مِنْهَا أَرْبَعَةَ أَحْرَفٍ وَ أَعْطَى عِيسَى مِنْهَا حَرْفَيْنِ وَ كَانَ يُجِيبِي بِهِمَا الْمَوْتَى وَ يُبْرِئُ بِهِمَا الْأَكْمَةَ وَ الْأَبْرَصَ وَ أَعْطَى مُحَمَّدًا اثْنَيْنِ وَ سَبْعِينَ حَرْفًا وَ اِخْتَجَبَ حَرْفًا لِقَالًا يُعَلِّمَ مَا فِي نَفْسِهِ وَ يَعَلِّمَ مَا [فِي] نَفْسِ الْعِبَادِ.

Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, raising it to,

'Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Made His^{azwj} Magnificent Name to be upon seventy-three letters. He^{azwj} Gave twenty letters from these to Adam^{as}, and twenty-five of these to Noah^{as}, and eight of these to Ibrahim^{as}, and four of these to Musa^{as}, and two of these to Isa^{as}, and he^{as} used to revive the dead by these two, and cure the blind and the leper, and He^{azwj} Gave seventy-two of these to Muhammad^{sawww}, and Veiled one letter, lest he^{sawww} would know what is within himself^{sawww} and what is in the selves of the servants".³³

Reviving of the dead by the Prophets^{as} and Imam^{asws}:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ۖ قَالَ أَوْمِنْ تُؤْمِنُ ۖ قَالَ بَلَىٰ وَلَكِنَّ لِيْطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {2:260}

And when Ibrahim said: 'Lord! Show me how You Revive the dead'. He said: "Or do you not believe?" He Said: Yes (I am), but to reassure my heart'. He Said: "Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260]

³² Kamil Al-Ziyarah, Ch. 104, h, 2

³³ H.3, بصائر الدرجات في فضائل آل محمد صلى الله عليهم، ج1، ص: 209

In a lengthy Hadith, (Allah^{azwj} told Ibrahim to leave the dead birds on four mountains) So whenever you^{as} want that they should come to you^{as}, call them with the Great Name (لاسم الأكبر), they would come to you^{as} swiftly, by the Permission of Allah^{azwj} the Exalted” (an extract).³⁴ Also see the Holy Verses [36:78-79] for further such examples.

Who can be a ‘Wasila’?

There are several Holy Verses (Appendices I-II), where the concept of Wasila is Revealed by Allah^{azwj}. However, who can be one’s Wasila and how to recognise them? These are the ones Nominated by Allah^{azwj}, i.e., Rasool-Allah^{sawww}, and those who do not give their opinion but only speak under the Command of Allah^{azwj}, (Imams^{asws}) as per the following Verse:

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ {21:27}

They speak not until He had Spoken and they are only acting by His Command [21:27]

Who are ‘Wali’ (Master) Besides Allah^{azwj}?

Allah^{azwj} Says in the Holy Quran, that Allah^{azwj} is Wali/Moula, so is Rasool-Allah^{sawww} (Wali/Moula), and the One (is Moula) who gave the Zakat while in Ruku (that is Ali^{asws} Ibn Abi Talib^{asws}, as agreed by all historians that Ali Ibn Abi Talib^{asws} gave the ring in Zakat to a beggar while in the Ruku) -**Holy Verse 5:55**³⁵. And Allah^{azwj} Says: When Allah^{azwj} and His Rasool^{sawww} (messenger) have decided an affair (for them) 33:36³⁶, so no one should dispute that:

Asking Needs and supplicating to those who are present?

All Ahl Al-Bayt^{asws} were martyred, one by one, so they^{asws} are Alive from that point of view. Holy Quran clearly says, martyrs are not dead, but you don’t realise it.

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {3:169}

And think not of those who are martyred in the way of Allah as dead but, they are alive being sustained in the Presence of their Lord (3:169).

³⁴ تفسير العياشي 1: 477 / 145

³⁵ {5:55} إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُبَيِّمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

³⁶ {33:36} وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا }

In the following two Verses Allah^{azwj} Says that the martyrs are aware of the affairs of those who they have left behind:

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {3:170} يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ {3:171}

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171].

Further information can be found in another write-up, please visit:

<https://www.hubeali.com/articles/Hazir-o-Nazir-from-Quran.pdf>

Our supplication to the Masomeen^{asws}:

We say in Ziarat-e-Imam^{asws}:

أنتم نورنا و أنتم جاهنا أوقات صلاتنا و عصمتنا بكم

'You^{asws} are the elevated Noor which is surrounding us when we offer Salat and through you^{asws} is our salvation.'³⁷

Masomeen^{asws} are the 'Mashiya Allah' (the Will of Allah^{azwj}), so they^{asws} only desire what Allah^{azwj} Wishes and in accordance with His^{azwj} Will.

Masomeen^{asws} only wish What Allah^{azwj} Wishes:

Amir ul-Momineen^{asws} says: Allah^{azwj} is so Elevated and Magnificent that it is inappropriate that He^{azwj} would Himself perform such tasks, therefore He^{azwj} refers those tasks to Himself^{azwj} which are conducted by His angels and His Prophets^{as}, on His^{azwj} behalf as they act purely on His^{azwj} instructions. Thus, Allah^{azwj} has Decided to create, among His creations some Angels^{as} and Messengers^{as}, and for whom Allah^{azwj} Says:

³⁷ Bihar-ul-Anwar, vol. 91, pg. 38

Thus a devotee’s soul will be taken away by the kind angels whereas a sinner’s soul is removed by the angels of wrath (22:75).³⁸ Indeed, the tasks of His^{azwj} trustees are His^{azwj} tasks. As Allah^{azwj} Says:

You would never desire for until and unless Allah wants it (76:30),³⁹ And Says: Who carried out ‘Amal-ul-Salay’⁴⁰ is a Momin⁴¹ (21:94).

(An Extract from a long sermon of Amir-ul-Momineen^{asws}, see the complete one <http://hubeali.com/articles/Questions-of-Zanadiga-on-Quran.pdf>)⁴²

Rasool-Allah^{saww} Prayed to Allah^{azwj} to Give him a Helper:

In the following Holy Verse, Rasool-Allah^{saww} supplicates to Allah^{azwj} ‘لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا’ to Send from Himself^{azwj} a persist helper. It is important to note that Rasool-Allah^{saww} supplicated to Allah^{azwj} for a ‘helper’ who would be from Allah^{azwj}. And Allah^{azwj} Narrates that in the following Verse:

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا {80}

And say: ‘Lord! Cause me to enter a correct entrance, and Cause me to go (towards an) exit (that is) a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]

ابن شهر آشوب: من كتاب أبي بكر الشيرازي، قال ابن عباس: وَ قُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ يَعْنِي مَكَّةَ. وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا قَالَ: لَقَدْ اسْتَجَابَ اللَّهُ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) دَعَاءَهُ، فَأَعْطَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ (عَلَيْهِ السَّلَامُ) سُلْطَانًا يَنْصُرُهُ عَلَى أَعْدَائِهِ.

Ibn Shehr Ashub, from the book of Abu Bakr Al Shirazy –

Ibn Abbas said, ‘**And say: ‘Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]**, said, ‘Allah^{azwj} Answered the supplication of His^{azwj} Prophet^{saww}, so He^{azwj} Gave him^{saww} Ali^{asws} Bin Abu Talib^{asws} as a (Divine) Authority to help him^{saww} against his^{saww} enemies’.⁴³

In the rest of the article we will give examples where supplications were made to Masomeen^{asws}:

³⁸ اللَّهُ يَضْطَنِّي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (22:75)

³⁹ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (76:30)

⁴⁰ Belief in Wilayat (mastership) of Masomeen^{asws}.

⁴¹ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ (21:94)

⁴² Kitab al-Ahtijaj Tabrasi, pp. 358 and Bihar-ul-Anwar, Vol-90, Page-98

⁴³ المناقب 2: 67، شواهد التنزيل 1: 479 / 348.

Calling Amir ul-Momineen^{asws} for Help (Nad e Ali):

وَعَنْ عِكْرِمَةَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي النَّبِيُّ ص يَوْمَ أُحُدٍ أَمَا تَسْمَعُ مَدِيحَكَ فِي السَّمَاءِ إِنَّ مَلَكًا اسْمُهُ رِضْوَانٌ يُنَادِي لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَلَا فَتَى إِلَّا عَلِيٌّ.

And from Ikrimah, from Ali^{asws} having said: 'The Prophet^{saww} said to me^{asws} on the day of Ohad: 'Are you^{asws} not hearing your^{asws} praise in the sky? The Angel whose name is Rizwan is calling out: "There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{asws}".

قَالَ: وَ يُقَالُ إِنَّ النَّبِيَّ ص نُودِيَ فِي هَذَا الْيَوْمِ

نَادِ عَلِيًّا مَظْهَرَ الْعَجَائِبِ
بِوَلَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ.

He said, 'And it is said that the Prophet^{saww} called out during this day: 'Call Ali^{asws} the manifestor of the wonders, you will find assistance for you in the difficulties. Every sorrow and worry will be removed by your^{asws} Wilayah, O Ali^{asws}! O Ali^{asws}! O Ali^{asws}!' 44 45

In the famous supplication book, Mafati ul Jinan by Sheikh Abbas Qummi, a longer version of 'Nad e Ali', is compiled⁴⁶.

A Believers Pleads to Amir ul Momineen^{asws}:

فَقَالَ عَلِيُّ ع: مَرَزْتُ الْبَارِحَةَ بِفُلَانِ بْنِ فُلَانٍ الْمُؤْمِنِ، فَوَجَدْتُ فُلَانًا - وَ أَنَا أَتَّهَمُهُ بِالنَّفَاقِ - قَدْ لَازَمَهُ وَ ضَيَّقَ عَلَيْهِ فَنَادَانِي الْمُؤْمِنُ: يَا أَحَا رَسُولَ اللَّهِ وَ كَشَّافَ الْكُرْبِ عَنْ وَجْهِ رَسُولِ اللَّهِ، وَ قَامِعَ أَعْدَاءِ اللَّهِ عَنْ حَبِيْبِهِ، أَغْثِي وَ اكْشِفْ كُرْبِي، وَ بَجِّنِي مِنْ عَمِّي، سَلْ عَرِيْمِي هَذَا لَعَلَّهُ يُجِيبُنِي، وَ يُؤَجِّلْنِي، فَإِنِّي مُعْسِرٌ.

Ali^{asws} said: 'Last night I^{asws} passed by so and so, son of so and so, the Momin, and I^{asws} found so and so – and I^{asws} used to accuse him of hypocrisy – to have clung to him (Momin) and straitening upon him. He (Momin) called out to me^{asws}, 'O brother^{asws} of Rasool-Allah^{saww} and remover of the distress for the face of Rasool-Allah^{saww}, and suppressor of the enemies of the Lord^{azwj} (who is) from His^{azwj} Beloved! (O Ali^{asws}) Help me and remove my distress, and rescue me from my grief. Ask this creditor of mine, perhaps he will answer to you^{asws}, and he would respite me, for I am insolvent!' (An extract)⁴⁷

⁴⁴ Bihar Vol-20 Page-73, Also see: Mastadruk alWasail, vol. 15, page 583 and Misbah al Kafami. Page-183

⁴⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 12 H 11

⁴⁶ زاد المعاد – مفتاح الجنان، ص: 429

⁴⁷ Tafseer Imam Hassan Askari^{asws}, Hadith, 54.

This pleading of a Momin to Amir ul-Momineen Ali^{asws} Ibn Abi Talib^{asws}, is very similar to that of ‘Nad e Ali’ and neither Ali^{asws} nor Imam Hassan Askari^{asws}, found anything inappropriate in his asking for help approach.

15213-4-48 **وَ فِي الْخُصَالِ بِإِسْنَادِهِ عَنْ عَلِيٍّ ع فِي حَدِيثِ الْأَرْبَعِمِائَةِ قَالَ: وَ مَنْ ضَلَّ مِنْكُمْ فِي سَفَرٍ أَوْ خَافَ عَلَى نَفْسِهِ فَلْيُنَادِ -.**

And in (the book) ‘Al-Khisal’ – By his chain from Ali^{asws} in the four hundred Ahadith, said: ‘And the one from you who gets lost during a journey, or fears upon himself, let him call out,

يَا صَالِحِ أَغْنِنِي فَإِنَّ فِي إِخْوَانِكُمْ مِنَ الْجِنِّ جِنِّيًّا يُسَمَّى صَالِحًا يَسِيحُ فِي الْبِلَادِ لِمَكَانِكُمْ مُحْتَسِبًا نَفْسَهُ لَكُمْ فَإِذَا سَمِعَ الصَّوْتِ أَجَابَ وَ أَرْشَدَ الضَّالَّ مِنْكُمْ وَ حَبَسَ دَابَّتَهُ

‘O Salah (Jinn)! Help me’, for among your brethren from the Jinn there is a Jinn named as ‘Salih’, roaming around in the country to your places, anticipating for himself (in service) of you all. Whenever he hears the voice, he answers and guides the lost ones from you and withholds his animal (from straying)”.⁴⁹

الْحَسَنُ بْنُ عَلِيٍّ أَنَّ رَجُلًا جَاءَ إِلَى التَّقِيِّ ع وَ قَالَ أَدْرِكُنِي يَا ابْنَ رَسُولِ اللَّهِ فَإِنَّ أَبِي قَدْ مَاتَ فَجَاهَةٌ وَ كَانَ لَهُ أَلْفَا دِينَارٍ وَ لَسْتُ أَصِلُ إِلَيْهِ وَ لِي عِيَالٌ كَثِيرٌ

Al-Hassan^{asws} Bin Ali^{asws} (Al-Askari^{asws}): ‘A man came to Al-Taqi^{asws} and said, ‘Help me, O son^{asws} of Rasool-Allah^{saww}, for my father has died suddenly, and there were a thousand Dinars for him and I cannot get to it, and there are a lot of dependants for me’.

فَقَالَ إِذَا صَلَّيْتَ الْعَتَمَةَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ مِائَةً مَرَّةً لِيُخَبِّرَكَ بِهِ

He^{asws} said: ‘When you have prayed the night (Al-Isha) Salat, then send Salawaat upon Muhammad^{saww} and his^{saww} Progeny^{asws} one hundred times, for him (your father) to inform you with it’.

فَلَمَّا فَرَغَ الرَّجُلُ مِنْ ذَلِكَ رَأَى أَبَاهُ يُشِيرُ إِلَيْهِ بِالْمَالِ فَلَمَّا أَخَذَهُ قَالَ يَا بُنَيَّ اذْهَبْ بِهِ إِلَى الْإِمَامِ وَ أَخْبِرْهُ بِقِصَّتِي فَإِنَّهُ أَمَرَنِي بِذَلِكَ

When the man was free from that he saw his father (in a dream) indicating to him (whereabouts) of the wealth. When he took it, he (father) said, ‘O my son! Go with it to the Imam^{asws} and inform him^{asws} my story, for he^{asws} has instructed me with that’.

فَلَمَّا انْتَبَهَ الرَّجُلُ أَخَذَ الْمَالَ وَ أَتَى أَبَا جَعْفَرٍ وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَكَ وَ اصْطَفَاكَ

When the man woke up, he took the wealth and came to Abu Ja’far^{asws} and said, ‘The Praise is for Allah^{azwj} Who Honoured you^{asws} and Chose you^{asws}!’

⁴⁸ (9) - الخصال - 618.

⁴⁹ وسائل الشيعة، ج11، ص: 444 Ref.

و فِي رِوَايَةِ ابْنِ أَسْبَاطٍ وَ هُوَ إِذْ ذَاكَ حُمَاسِيٌّ إِلَّا أَنَّهُ لَمْ يَذْكُرْ مَوْتَ وَالِدِهِ.

And in a report of Ibn Asbaat – 'And when that (happened) he (Imam^{asws}) was five years old, except that he did not mention the death of his father (Imam Ali Al-Reza^{asws}).⁵⁰

In another lengthy supplication, we recite:

يَا مُحَمَّدُ يَا عَلِيُّ، يَا عَلِيُّ يَا مُحَمَّدُ، انصُرَانِي فَإِنَّكُمَا نَاصِرَانِي، وَ اكْفِيَانِي فَإِنَّكُمَا كَافِيَانِي، يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ، الْعَوْتُ الْعَوْتُ الْعَوْتُ،
أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي..

O Muhammad^{saww}! O Ali^{asws}! O Ali^{asws}! O Muhammad^{saww}! Help me, for you^{asws} two are my helpers, and suffice me for you^{asws} both are sufficient for me! O my Master^{asws}! O Master^{asws} of the time, the relief! The relief! The relief! Help me! Help me! Help me!⁵¹

A Supplication Taught by Imam Ali Al-Reza^{asws} and Al-Hujjat Al-Qaim^{asws}:

رَكَعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ إِلَى إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ثُمَّ تَقُولُ مِائَةَ مَرَّةٍ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ثُمَّ تُسَمِّ قِرَاءَةَ الْفَاتِحَةِ وَ تَقْرَأُ
بَعْدَهَا الْإِخْلَاصَ مَرَّةً وَاحِدَةً وَ تَدْعُو عَقِيبَهَا

Two Cycles – You should recite in each Cycle, Opening of the Book (Surah Al Fatiha) up to **(It is) You we worship and You do we seek Assistance (from) [1:5]**. Then you should be saying one hundred times, **(It is) You we worship and You do we seek Assistance (from) [1:5]**. Then complete the recitation of (Surah) Al-Fatiha, and after it you should recited (Surah Al Ikhlas – 112) one time, and supplicate after these two.

فَتَقُولُ اللَّهُمَّ عَظَمَ الْبَلَاءِ وَ بَرِحَ الْحَقَاءُ وَ انْكَشَفَ الْعِطَاءُ وَ ضَاقَتِ الْأَرْضُ بِمَا وَسِعَتِ السَّمَاءُ وَ إِلَيْكَ يَا رَبِّ الْمُشْتَكَى وَ عَلَيْكَ الْمُعْوَلُ فِي
الشَّدَّةِ وَ الرَّخَاءِ

You should be saying, 'O Allah^{azwj}! The affliction is mighty, and the concealment is relaxed, and the covering is removed, and the earth is constrained, and the sky is preventing, and to You^{azwj} O Lord^{azwj} is the complaint, and upon You^{azwj} is the dependence during the difficulties and the ease.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ وَ عَجَّلْ اللَّهُمَّ فَرَجَهُمْ بِقَائِمِهِمْ وَ أَظْهِرْ إِعْرَازَهُ

O Allah^{azwj}! Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, those we are Commanded with obedience to them^{asws}, and hasten, O Allah^{azwj}, their^{asws} relief by their^{asws} Qaim^{asws}, and manifestation of his^{asws} strength.

⁵⁰ مناقب آل أبي طالب عليهم السلام (لابن شهر آشوب)، ج 4، ص: 391

⁵¹ المزار الكبير (لابن المشهدي)، ص: 591

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ أَكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ أَنْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ أَحْفَظَانِي فَإِنَّكُمَا حَافِظَايَ

O Muhammad^{sawww}! O Ali^{asws}! O Ali^{asws}! O Muhammad^{sawww}! Suffice me, for you^{asws} two are sufficient for me. O Muhammad^{sawww}! O Ali^{asws}! O Ali^{asws}! O Muhammad^{sawww}! Help me for you^{asws} two are my helpers. O Muhammad^{sawww}! O Ali^{asws}! O Ali^{asws}! O Muhammad^{sawww}! Protect me for you^{asws} two are my protectors.

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثَ مَرَّاتٍ الْعَوْتُ الْعَوْتُ الْعَوْتُ أَدْرِكُنِي أَدْرِكُنِي أَدْرِكُنِي الْأَمَانَ الْأَمَانَ الْأَمَانَ.

O my Master^{asws}! O Master^{asws} of the time!' – three times. 'The relief! The relief! The relief! Help me! Help me! Help me! The security! The security! The security!'⁵²

Also, in the Salat prescribed by Imam Al-Reza^{asws}, one recites, as part of a supplication towards the end:

وَأُظْهِرُ إِعْرَازَهُ يَا مُحَمَّدُ يَا عَلِيُّ- يَا عَلِيُّ يَا مُحَمَّدُ كَافِيَانِي يَا مُحَمَّدُ يَا عَلِيُّ- يَا عَلِيُّ يَا مُحَمَّدُ أَنْصُرَانِي فَإِنَّكُمَا نَاصِرَانِي يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ أَحْفَظَانِي فَإِنَّكُمَا حَافِظَانِي يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثَ مَرَّاتٍ الْعَوْتُ الْعَوْتُ أَدْرِكُنِي أَدْرِكُنِي الْأَمَانَ الْأَمَانَ⁵³

And manifestation of his strength . O Muhammad^{sawww}! O Ali^{asws}! O Ali^{asws}! O Muhammad^{sawww}! Suffice me, for you^{asws} two are sufficient for me. O Muhammad^{sawww}! O Ali^{asws}! O Ali^{asws}! O Muhammad^{sawww}! Help me for you^{asws} two are my helpers. O Muhammad^{sawww}! O Ali^{asws}! O Ali^{asws}! O Muhammad^{sawww}! Protect me for you^{asws} two are my protectors.

O my Master^{asws}! O Master^{asws} of the time!' – three times. 'The relief! The relief! The relief! Help me! Help me! Help me! The security! The security! The security!'⁵⁴ (and extract)

⁵² المزار الكبير (لابن المشهدي)، ص: 590

(1) – تقدم ما يدل على ذلك في الحديث 1 و 4 من الباب 44 من هذه الأبواب، و تقدم ما يدل على صلوات أخر مثل صلاة الوالدين و الولد في الحديث 7 من الباب 28 من أبواب الاحتضار، و صلاة تحية المسجد في الباب 42 من أبواب أحكام المساجد، و صلاة أربع ركعات بعد صلاة العيد في الباب 6 من أبواب صلاة العيد، و صلاة ركعتين في مسجد الرسول في الحديث 10 من الباب 7 من أبواب صلاة العيد.

⁵⁴ وسائل الشيعة، ج8، ص: 185

APPENDIX I:

Holy Verses on the Wasila

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ {5:35}

O you who believe! Fear Allah and seek ‘الْوَسِيلَةَ’ the intermediary to Him and strive hard in His Way, perhaps you would be successful [5:35]

In the above Holy Verse, Allah^{azwj} Says to Approach Him through a ‘Wasila’, Muslims may have different interpretations for the above Verse as per their beliefs and inclinations. A Hadith from Salman Al-Farsi^{ra} is presented below:

محمد بن الحسن الصفار: عن أبي الفضل العلوي، قال: حدثني سعيد بن عيسى الكريزي البصري، عن إبراهيم بن الحكم بن ظهير، عن أبيه، عن شريك بن عبد الله، عن عبد الأعلى الثعلبي، عن أبي تمام، عن سلمان الفارسي (رحمه الله)، عن أمير المؤمنين (عليه السلام)، في قول الله تبارك و تعالى: قُلْ كَفَى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ وَ مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ قَالَ: «أنا هو الذي عنده علم الكتاب». و قد صدقه الله، و قد أعطاه الوسيلة في الوصية و لا تخلى امة من وسيلة إليه و إلى الله تعالى، فقال: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ ابْتَغُوا إِلَيْهِ الْوَسِيلَةَ.

Muhammad Bin Al Saffar, from Abu Al Fazal Al Alawy, from Saeed Bin Isa Al Karezy Al Basry, from Ibrahim Bin Al Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A’ala Al Sa’alby, from Abu Tameem, from

Salman Al-Farsi^{ra} (narrates) from Amir-Al-Momineen^{asws} (Ali^{asws} Ibn Abi Talib^{asws}) regarding the Words of Allah^{azwj} Blessed and Exalted Say: ‘Suffice with Allah^{azwj} as a Witness between me and you and the one with whom is the Knowledge of the Book [13:43]: ‘I (Ali^{asws}) am the one with whom is the Knowledge of the Book. And Allah^{azwj} Ratified it, and He^{azwj} has Given it the intermediary (الوسيلة) in the Commandment. And the community will never be devoid of an intermediary (الوسيلة) to it and to Allah^{azwj}, so He^{azwj} Said: ***O you who believe! Fear Allah and seek the intermediary to Him [5:35]***.⁵⁵

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۗ حَتَّىٰ إِذَا فُزِعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۗ قَالُوا الْحَقُّ ۗ وَهُوَ الْعَلِيُّ الْكَبِيرُ {34:23}

And the intercession will not benefit in His Presence except the one He Permits for, until when there is panic from their hearts, they say, ‘What is that which your Lord Said?’ They say: ‘The Truth. And He is the Exalted, the Great’ [34:23]

⁵⁵ بصائر الدرجات: 21 / 236

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ {2:255}

Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His;

Who is he that can intercede with Him but by His permission? He Knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great. [2:255]

There are several other Verses which suggest use of 'Wasila', i.e.

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا {20:109}

On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109]

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى {53:26}

And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one He so Desires and is Pleased (with) [53:26]

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ {21:28}

He Knows what is in front of them and what is behind them, and they will not be interceding except for the one He Approves of, and they are trembling from His fear [21:28]

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ {43:86}

And those they are supplicating to from besides Allah possess no power of intercession, except one who testifies with the Truth and they know (him) [43:86]

Allah^{azwj} Permits His^{azwj} Rasool^{saww}'s Intercession:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۗ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا {4:64}

And We did not Send any Rasool but for him to be obeyed by the Permission of Allah; and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64]

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ
رَاغِبُونَ {9:59}

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59]

يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهَمُّوا بِمَا لَمْ يَنَالُوا ۗ وَمَا نَقَمُوا
إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۗ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۗ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا
أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ {9:74}

They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn't for them in the earth from a guardian, nor a helper [9:74]

APPENDIX II:

Holy Verses forbidding Self-Made 'Wasila'

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۗ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا {17:57}

They, those they are calling (as per their wish), seeking the means to their Lord, which of them is closest? And they are hoping for His Mercy and fearing His Punishment. Surely the Punishment of your Lord was always feared [17:57]

Also,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا {4:48}

Surely, Allah does not forgive that anything (one) had associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin (4:48).

These Holy Verses clearly indicate if someone makes 'something' out of one's own desire a 'Wasila' - which is not from Allah^{azwj}, so that would be a grave sin (Shirk).

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ {12:106}

And most of them do not believe in Allah except they are associating others (with Him)

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَىٰ بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ .

A number of our companions, from Sahl Bin Ziyad, from Yahya Bin Al Mubarak, from Abdullah Bin Jabala, from Sama'at, from Abu Baseer and Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} (Imam Jafar-e-Sadiq^{asws}) regarding the Words of Allah^{azwj} Mighty and Majestic [12:106] And most of them do not believe in Allah except they are associating others (with Him). He^{asws} said: 'He obeys the Satan^{la} from where he does not even know, so he associates (commits Shirk)'.⁵⁶

⁵⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكُ طَاعَةٍ وَ لَيْسَ شِرْكُ عِبَادَةٍ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Bukeyr, from Zureys,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [12:106] And most of them do not believe in Allah except they are associating others (with Him). He^{asws} said: 'This is the Shirk (association) of obedience, and it is not Shirk (association) of worship'.

وَ عَنْ قَوْلِهِ عَزَّ وَجَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ إِنَّ الْآيَةَ تَنْزِلُ فِي الرَّجُلِ ثُمَّ تَكُونُ فِي أَتْبَاعِهِ ثُمَّ قُلْتُ كُلُّ مَنْ نَصَبَ دُونَكُمْ شَيْئًا فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مَحْضًا .

And about the Words of the Mighty and Majestic [22:11] And among men is the one who worships Allah superficially. So he^{asws} said: 'The Verse was Revealed regarding a man, then it occurred also to be regarding his followers'. Then I said: 'Everyone who establishes anyone besides you^{asws}, so he is from the ones who worships Allah^{azwj} superficially?' So he^{asws} said: 'Yes, and it is purely that'.⁵⁷

⁵⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 169 H 4

APPENDIX III:

Supplications at the Holy Shrines

In the Ziyarah of Amir ul-Momineen^{asws} we recite:

أَشْهَدُ أَنَّكَ طَهْرٌ طَاهِرٌ مُطَهَّرٌ وَأَشْهَدُ لَكَ يَا وَلِيَّ اللَّهِ وَوَلِيَّ رَسُولِهِ -بِالْبَلَاغِ وَالْأَدَاءِ وَأَشْهَدُ أَنَّكَ جَنْبُ اللَّهِ وَأَنَّكَ بَابُ اللَّهِ وَأَنَّكَ وَجْهُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى وَأَنَّكَ خَلِيلُ اللَّهِ وَأَنَّكَ عَبْدُ اللَّهِ وَأَخُو رَسُولِهِ -وَقَدْ أَتَيْتُكَ وَإِفْدَاءً لِعَظِيمِ حَالِكَ وَمَنْزِلَتِكَ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ أَتَيْتُكَ زَائِرًا مُتَقَرِّبًا إِلَى اللَّهِ بِزِيَارَتِكَ طَالِبًا خَلَاصَ نَفْسِي مُتَعَوِّذًا بِكَ مِنْ نَارٍ اسْتَحَقَّهَا مِثْلِي بِمَا جَنَيْتُهُ عَلَى نَفْسِي

I testify that you^{asws} are the (embodiment of) purity; you^{asws} are pure and purified. O Wali of Allah^{azwj} and Wali of His Messenger^{saww}! I testify that you^{asws} announced (the decree of Allah^{azwj}) and you^{asws} fulfilled (your duties). I testify that you^{asws} are the side of Allah^{azwj} (the nearest to Allah^{azwj}), you^{asws} are the gateway to Allah^{azwj}, you^{asws} are the Face of Allah^{azwj} through which He^{azwj} is approached, you^{asws} are the friend of Allah^{azwj}, and you^{asws} are the slave of Allah^{azwj} and the brother of His Messenger^{saww}. I have come to visit you^{asws} because of how great your^{asws} position and status is with Allah^{azwj} and His Messenger^{saww}. I have come to visit you^{asws} seeking nearness to Allah^{azwj}, requesting salvation, seeking refuge with you^{asws} from the fire which the likes of me have deserved, for my own crimes against myself.

أَتَيْتُكَ انْقِطَاعًا إِلَيْكَ وَإِلَى وُلْدِكَ الْخَلْفِ مِنْ بَعْدِكَ عَلَى بَرَكَتِ بَرِيَّةِ الْحَقِّ فَقَلْبِي لَكَ مُسَلِّمٌ وَأَمْرِي لَكَ مُتَّبِعٌ وَنُصْرَتِي لَكَ مُعَدَّةٌ وَأَنَا عَبْدُ اللَّهِ وَمَوْلَاكَ فِي طَاعَتِكَ وَالْوَفَاءِ إِلَيْكَ أَلْتَمِسُ بِذَلِكَ كَمَالَ الْمَنْزِلَةِ عِنْدَ اللَّهِ

I have come (solely) to you^{asws} and to your son^{asws}, the heir after you^{asws} - referring to the Imam^{asws} of the time - with the blessing of Haqq (the Divine Truth) and with hope in no one else. My heart is submissive to you^{asws}, I follow your^{asws} commands, and I am determined to support you^{asws}. I am a slave of Allah^{azwj} and your^{asws} servant, ready to obey you^{asws}. I have come to you^{asws} as your^{asws} guest, seeking perfection of my status with Allah^{azwj}.

وَأَنْتَ يَا مَوْلَايَ مَنْ أَمَرَنِي اللَّهُ بِطَاعَتِهِ بَ وَحَتَّنِي عَلَى بَرِّهِ وَدَلَّنِي عَلَى فَضْلِهِ وَهَدَانِي لِحُبِّهِ وَرَغَّبَنِي فِي الْوَفَادَةِ إِلَيْهِ وَإِلَى طَلْبِ الْحَوَائِجِ عِنْدَهُ

O my master^{asws}! You^{asws} are the one whom Allah^{azwj} has ordered me to obey and (to whom Allah^{azwj}) has exhorted me to be loyal, and whose grace (Allah^{azwj}) has manifested for me. He^{azwj} has guided me to loving you^{asws} and has given me the desire to visit you^{asws} and to ask for (the fulfilment of) my needs next to you^{asws}.

أَنْتُمْ أَهْلُ بَيْتٍ يَسْعُدُ مَنْ تَوَلَّاهُمْ وَلَا يَحْزَنُ مَنْ أَتَاهُمْ وَلَا يَحْسُرُ مَنْ يَهْوَاهُمْ وَلَا يَسْعُدُ مَنْ عَادَاهُمْ لَا أَحَدٌ أَفْرَعُ إِلَيْهِ خَيْرًا لِي مِنْكُمْ أَنْتُمْ أَهْلُ بَيْتِ الرَّحْمَةِ وَدَعَائِمِ الدِّينِ وَأَرْكَانِ الْأَرْضِ وَالشَّجَرَةِ الطَّيِّبَةِ

You are the members of the household whose devotees are blessed. Those who come to you^{asws} will not be disappointed and those who desire you^{asws} will not lose. However, those who antagonise you^{asws} will not achieve success. I cannot find anyone more beneficent than you^{asws} with whom to seek refuge. You^{asws} are the family of Mercy, the Pillars of the religion, the Support of the earth, and the blessed Tree (an extract).⁵⁸

In the Ziyarah of Imam Ali^{asws} Ibn Musa^{asws} we recite:

بِأَبِي أَنْتَ وَ أُمِّي أَتَيْتُكَ زَائِراً وَإِفْدَاءً عَائِداً مِمَّا جَنَيْتُ بِهِ عَلَى نَفْسِي وَ احْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ لِي شَفِيعاً إِلَى رَبِّكَ يَوْمَ فَتْرِي
وَ فَاقَتِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَاماً مَحْمُوداً وَ أَنْتَ وَجِيهٌ فِي الدُّنْيَا وَ الْآخِرَةِ

May I sacrifice my father and mother for you^{asws}. I have come to your^{asws} Ziyarah, as your^{asws} guest, seeking refuge from my crimes against myself and (from) the weight which I am carrying on my back.⁵⁹ Therefore, intercede for me with your^{asws} Lord^{azwj} on the day of my need and poverty, for verily you^{asws} have a Praised Status with Allah^{azwj} and you^{asws} are distinguished in this life and in the Hereafter with Allah^{azwj}.⁶⁰

We recite in Janat ul Baqi, the following:

فَكُونُوا لِي شَفَعَاءَ فَقَدْ وَفَدْتُ إِلَيْكُمْ إِذْ رَغِبَ عَنْكُمْ أَهْلُ الدُّنْيَا وَ اتَّخَذُوا آيَاتِ اللَّهِ هُزُوراً وَ اسْتَكْبَرُوا عَنْهَا

Therefore, intercede on my behalf, for I have come to you^{asws} while the people of this world have abandoned you^{asws}, have mocked the signs of Allah^{azwj}, and have turned away arrogantly from you^{asws} (an extract).⁶¹

⁵⁸ Kamil al-Ziyarah, Ch. 11, h, 2

⁵⁹ Sins

⁶⁰ Kamil al-Ziyarah, Ch. 102, h, 1

⁶¹ Kamil al-Ziyarah, Ch. 15, h, 2